Autumn Plans Number

The Sunday School Times

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Surrender

By Josephine Owen

SURRENDERED? Not until
Each softest breeze
Completely sways me
in His will.

Surrendered? Not until
From bended knees
I trust Him blindly,
thankful still.

Surrendered? Not until
He holds the keys
To each desire I
would fulfill.

Surrendered! Now I know
The strength and peace
His presence brings each
step I go.

Skillful — in What?

Modernism is often exceedingly attractive — and always destructive. For Modernism, let us remember, always consists of the denial of some part of God's Word — and to give the lie to God is a deadly boomerang. But Modernism can be wonderfully plausible, winsome, appealing. It appeals to our pride — how quick most of us are to respond to something that flatters us! God's Word brings us very low, in order that he may lift us very high. Modernism lifts us high in order to bring us low. In a stern warning to the Ammonites, spoken through the prophet Ezekiel, God said: "I will pour out my indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of brutish men, and skilful to destroy" (Ezek. 21:31). Those last three words describe the Modernism of today: "skilful to destroy." It seeks to take away unquestioning faith in God, belief in the inspired inerrancy and inviolability of all Scripture, and thus, stealing away little by little of the written Word, it attacks the Incarnate Word, the Lord Jesus Christ himself, until men lose their faith in him without whom there is no hope. Let us turn forever away from the teachings that are "skilful to destroy," and, feeding upon God's Word, be like those "certain of the children of Israel, and of the king's seed, and of the princes," Daniel and his young friends who were "skilful in all wisdom" (Dan. 1:4). God wants us to be among those who are skillful to save, not skillful to destroy.

In His Presence

If the Lord's presence means so much to us now by faith, what will it mean when we see him! Those who have already departed "to be with Christ" know what it means; and this knowledge sometimes comes with blessed swiftness. Ernest Wadsworth, who leads the TIMES Family daily at the altar in their homes, has told in a personal letter about the Home-going of his brother last summer. "My brother died while he was speaking to young people in Daily Vacation Bible School in his church. He had just touched upon the subject of death, and incidentally expressed the thought that the Lord might be pleased to let him slip away while at work for Him. No sooner had he said this than he gasped and closed his eyes in death. There were no previous indications of the heart attack which came at the moment. The funeral was most triumphant. . . . My brother's sudden translation has been a wonder to many of our friends. He seemed to step from one world into the other without any exertion. I am sure he had no more idea that he was going than any of us know what is going on in our circulatory systems while working away at our tasks. It seems to border on that instantaneous surprise that will be the happy experience of saints at the appearing of our Lord. It was almost 'in the twinkling of an eye.' Blessed experience it must have been for him to exchange at a breath gloom for glory, and earth for Heaven." That is a wonderful and beautiful way to go. But any way that the Lord directs or permits for his children is a good way, when we think of what it leads to. Are we as ready as was this child of God?

When Patriotism Becomes Worship

PATRIOTISM is a Christian privilege and duty. "Fear God. Honour the king." So writes the apostle by inspiration (1 Pet. 2:17). But there is a higher duty than patriotism — our duty to God. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." So commanded the Lord Jesus Christ (Mark 12:17). And when a command of king or government conflicts with a command of God, there can be no question where the Christian's duty lies. When Peter and the other apostles were commanded not to teach in the name of the Lord Jesus, they quietly answered, "We ought to obey God rather than men" (Acts 5:29).

Things are happening in different parts of the world today that are throwing into sharp relief this question of possible conflict between the Christian's duty to God and to human government. There are still lands in which there is true religious liberty; but there are powerful nations in which religious liberty is fast narrowing or even disappearing. Russia is the most conspicuous instance, with Germany a close second in the practical deification of Hitler. Dictatorship in Italy, and the exaltation of Il Duce, approach the question even while religious liberty is declared. China has well-nigh deified her dead leader Sun Yat Sen. And now a momentous crisis is precipitated in Japan by the insistence of the government that all schools, including Christian mission schools, render obeisance at the Shinto Shrines.

Should Christians in Japan and Korea, and the teachers and pupils in Christian mission schools and colleges there, bow at the Shrines?

Readers of THE SUNDAY SCHOOL TIMES will recall the illuminating discussion of this question by an experienced, clear-visioned and courageous missionary, Dr. George S. McCune, in the issues of June 5 and 12, and the vivid account (June 19) of a riot that broke out in a girls mission school in Korea because of the uncompromising stand of the missionary in charge against Shrine worship. Because of his true stand Dr. McCune was forced from the Presidency of the Union Christian College and the Principalship of the Presbyterian Boys Academy at Pyeng Yang and obliged to leave Korea.

Many missionaries, together with many Korean Christians, see the issue clearly and are not deceived by the argument of Japanese officials that bowing at the Shrines is merely an act of patriotism which shows respect for the government, and is not religious worship. Other missionaries and Korean Christians are accepting this argu-

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ment and are obeying the order of the government.

So far as THE SUNDAY SCHOOL TIMES knows, only one Foreign Mission Board in America has taken a clean-cut, uncompromising, truly Christian stand on this issue in Korea, — the Executive Committee of Foreign Missions of the Southern Presbyterian Church. Dr. McCune quoted Dr. Darby Fulton, Secretary of this Committee, and told of the Committee's action, in his article in the TIMES. Missionaries rejoiced in the great blessing of Dr. Fulton's visit to Korea early this year, and in the strengthening and assurance he and his Committee had brought to the true missionaries there. No other Foreign Mission Board in America has taken similar action, and many are praying that other Boards may follow the courageous example of the Southern Committee, and that speedily.

For the burden that has fallen on the true missionaries in Korea is unthinkably heavy, and some are in danger of breaking under it. This is especially true of missionaries of the Northern Presbyterian Board, who are deeply concerned and earnestly praying that the Board in America will assume the whole responsibility of declaring uncompromisingly for the New Testament position.

Confusing the Real Issue

The Northern Board, it is true, has expressed its full confidence in whatever action its Korea Mission has already taken or may yet take, and the Korea Mission has taken the right stand. But there are missionaries in Korea, under this same Board, who are yielding to the government and bowing at the Shrines, and who are using their influence to weaken or reverse the action of the Mission against Shrine worship. Thus the situation is serious indeed, and nothing less than a clear, uncompromising, official action by the Board at home can settle the whole question as it should be settled. In the absence of this there is grave danger of untold harm coming to the whole cause of Christ in Korea.

A missionary in Korea writes: "No visit that we have had for years has so heartened Christians in general in so brief a time as has Dr. Fulton's clear recognition of the issues involved and his courageous presentation of the case. We are living in very crucial days, and any mistake along this line will have consequences in the character of Korean Christianity for generations to come, if Christ himself does not soon return."

That readers of THE SUNDAY SCHOOL TIMES may understand fully the real issue, extracts from the Report that Dr. Fulton has made to his Executive Committee are given in this editorial. This report is a masterly discussion of the whole question, bringing together indisputable facts, and massing overwhelming evidence that there is but one Scriptural course for the Christian to take. To bow at the Shrines is heathen worship — this is no longer open to question. The Mission Boards in America should relieve their missionaries in the field from the almost killing burden of having to assume a responsibility that belongs to the Boards. The Director of the Educational Bureau of the Korean Government General has told Dr. Fulton that it is the government's policy to erect a Shrine in every village and require the attendance of all schools at the local Shrines — this means for obeisance and worship.

Surely Christian people everywhere should unite in prayer for the missionaries and for their Boards at home, that all may be true to the will and Word of God in this crisis time. The Holy Spirit was speaking to us today as well as to the Christians in Corinth when he said, through Paul: "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils" (1 Cor. 10:20). "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?" (2 Cor. 6:15, 16.)

A Sign of the End Times

Governmental insistence upon the worship of the spirits of ancestors, and worship of the spirits of the royal and reigning family line, is surely a part of the preparation of the world today for that worship of the final World Emperor, or Beast, who shall be reigning over this earth just before the Lord Jesus Christ returns to establish his Kingdom on earth. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear" (Rev. 13:8, 9). God forbid that any Christian missionaries or Missionary Boards today should compromise and yield to any governmental demands that may be preparing the hearts of men for the final and eternally fatal false worship that shall destroy vast numbers of the human race.

FROM DR. DARBY FULTON'S REPORT

The Fundamental Issue. Reasons for Regarding Shinto as Religious:

1. The terms of religion are regularly employed.

2. There are distinctly religious elements in the ritual.

3. Shinto has always been classified as a religion.

4. The objects of veneration have ascribed to them the attributes of Deity.

5. The objects of worship are frequently pure invention in the realm of mythology and superstition.

6. Government spokesmen apply all the terms of religion to the Cult.

7. There is a great volume of Japanese opinion and scholarship supporting the view that Shinto is a religion.

The Japanese Government regards the Shinto Shrines as the very foundation of its policy of national patriotic education. Around the Shrines has been gathered all the folklore and tradition of Japanese nationalism. They are regarded as the shades of the spirits of the Emperors, the mythological ancestors of the country, and the heroes of the Empire. To do obeisance at the Shrine is therefore, according to the Government, but the normal and rightful duty of every Japanese subject, and Shrine attendance is to be required of all pupils in schools as a part of the necessary training in loyalty and patriotism. It is natural that such policies should receive special emphasis at a time when extreme nationalism is epidemic around the world.

It was explained by Mr. Tamanaga, head of the Department of Education of the Government General of Korea, that this sort of national education is particularly important in Korea where Japan is attempting to assimilate the twenty millions of people of the former Korean nation.

As regards Mission Schools, Mr. Tamanaga indicated that the Government felt that there was more rather than less reason for insisting that they, too, should observe the Shrine ceremonies. He pointed out that a school run by foreigners and attended entirely by Koreans, with little if any Japanese influence, was not an ideal place from the Government's point of view for producing the Japanese consciousness considered so essential.

These observations probably explain why the Government's policy as to Shrines has been stricter in Formosa, Korea, and Manchuria than in Japan proper. It is evident that no let-up is contemplated. It is considered as absolutely essential that the Shrines should have a basic place in the educational scheme as the most potent instrument for transmitting the peculiar ideology of the Japanese people. Of course the Government takes the position that there is nothing in all this that should prove in any way embarrassing to the Christian schools as [it claims] the Shrines are purely patriotic in nature and have no religious significance. *It is at this point that the difficulty begins.* Our missionaries are unable so to regard Shrines. The objects venerated appear too often to be deified, the reverence accorded them can be likened only to the awe a worshiper feels in the presence of God, superhuman attributes and powers are ascribed to the spirits enshrined, and ceremonies of a distinctly religious character, including prayers, are habitually performed.

The Real Significance of the Shrines

1. *The terms of religion are regularly employed.* To begin with, the Shrines themselves are known as "Jinja," literally a "spirit establishment." The objects of veneration are known as "Kama," meaning "above" or "super," indicating beings that are higher than the usual human order. The word "Kama" is the highest word in the language for the expression of the idea of Deity. So much so that when early Christian missionaries were looking for a word that would distinctly express our concept of God they chose the word "Kama" as being the nearest equivalent in the entire language, — an unfortunate choice, by the way, and it has required ceaseless explanation ever since.

2. *There are distinctly religious elements in the ritual.* At a certain point in the proceedings the spirits are called down from above. Acts of purification are performed. Prayers are offered, accompanied by clapping of hands and the normal posture of worship. I have myself read some of their prayers. They contain definite petitions, with the natural implication that those to whom they are addressed possess the power to hear and answer.

3. *Shinto has always been classified as a religion.* Every book on Comparative Religions that I have ever read includes this faith among the religious beliefs of the world.

(*To be concluded next week*)

Going to the "Highways and Hedges" for New Scholars

How a Sunday school may plan and carry out a neighborhood canvass

By Clarence H. Benson Director of the Christian Education Course at the Moody Bible Institute, and Secretary of the Evangelical Teacher Training Association

The finest organization and equipment in our Sunday schools are of no use at all unless we have the scholars. In the Christian Education Number of the Times (August 7) Mr. Benson discussed the question, "Shall We Let the Sunday School Vanish?" He showed that in the last twenty years there had been a serious falling off in the number of children attending Sunday school. But he did not leave us with a wholly dark picture, for at the conclusion of his article he told briefly of the valuable work now being done by the Evangelical Teacher Training Association, of which he is the secretary. In this second article, out of his long experience and a thorough study of the whole Sunday school field, he gives many practical suggestions as to what a Sunday school should do to reach the children in its own neighborhood. If schools would begin now, in the early autumn, to act upon these suggestions, before many months had passed there would doubtless be not only an ingathering of new pupils, but a new interest among the members of the church in their own school.

THERE are evidences that the people of America are at last being aroused to the alarming decrease in Sunday school attendance and the impending peril that awaits the nation that neglects the religious instruction of its children. As a means of inculcating Christian principles and combating Communistic tendencies, the State Board of Education of Georgia, acting upon the recommendation of Governor Riviers, recently took action to purchase 800,000 Bibles for the school children. Governor Riviers, in stressing the need for Bibles in the schools, said: "The growth of Communism is a menace we of Georgia have got to watch, and the best weapon with which to combat it is the Bible. Communism teaches godlessness; our form of government contemplates the worship of God as a religion and as an act of citizenship." The governor also said it was his idea that the Bible should be furnished to all school children from the first grade through the high school; and that the Bible so furnished was to become the property of the child and that it remain in his possession throughout his school life.

A Bulwark Against Communism

Unfortunately, it is hardly to be expected that the chief executives of every state will follow the action of the governor of Georgia. They may agree with him that "the best weapon with which to combat Communism is the Bible"; but their deference to the rights of other religions will probably lead them to relegate this responsibility to the Church. However, the Protestant Church has every reason to feel that the forces of government, for the most part, will uphold it in any widespread movement that may be undertaken for reaching and teaching the neglected children of America. Not only has the state exempted Church property from taxation, but in many other ways it has given its support where it has been constitutionally possible. To a certain extent the movement for larger Sunday schools has had its beginning outside the distinctive church circles. Judges of juvenile courts, appalled by the increasing stream of youthful offenders brought before them, have said to the Church: "If you do not find a way of reaching the children of America; if you can find no way of grounding them in religion and morals, the state must take over the task in the interest of self-preservation."

Once the Church realizes its responsibility in this matter and the eventual disaster that must overtake any democracy that fails to provide for the moral and religious training of youth, united action on its part will accomplish marvelous results. The boys and girls in our public schools can be enrolled for their religious instruction in our Sunday schools, once the Church makes a concerted effort to reach them.

After enlarging and improving the teaching staff, plans must be made for a careful canvass of the community. Let every church, then, address itself to this important task. Let the supreme task of every Sunday school be to reach its constituency. Elect the superintendent upon this platform, and support him in every way to carry out a program of Sunday school extension. Since two out of three of our Protestant children are unreached, every superintendent must recognize that twice as many of his prospective scholars are without as within his Sunday school. If his present enrollment is 400, then his constituency is 1,200, and that number, "1,200," should be put up over the enrollment in large figures, so that the one great objective of the school will be to raise the enrollment until it will include the full constituency.

Preparing for the Field Campaign

Let us make this very plain. You are not getting scholars that belong to other Sunday schools. You are simply working your own field so that it produces 100 per cent. The average Sunday school has only one-fourth of its land under cultivation. The other three-fourths is growing up in weeds and tares and making it harder than ever to raise a spiritual crop in the remaining one-fourth. What we want is that every church shall put the territory for which it is exclusively responsible under cultivation.

I was for a time associated with the largest flour concern of the country. We believed in big business and adopted plans and methods for thorough work. We used to carry on campaigns in various cities, and it was part of our plan to comb the neighborhood that our product might be introduced into the home of every housewife. Now if a brand of flour is worth the canvass of a community, how much more are the priceless, immortal boys and girls. As far as the nation is concerned, it does not make much difference what brand of flour the people use, but it will make all the difference in the world whether religion or rowdyism rules the next generation. No general takes the field with unorganized, undisciplined troops. He realizes how ineffective will be any campaign until his force is well organized. This is true of the Sunday school. It may take six months, a year, or perhaps longer, to organize your force, but the success of a field campaign will largely depend on the thoroughness of the organization that precedes it.

It is questionable whether a Sunday school can successfully follow up a systematic canvass unless it has previously been organized into departments. Department organization makes the responsibility for a limited field definite. The superintendent of a department can be held responsible for the work of the pupils of a particular age group, and its teachers can concentrate their entire thought and time upon reaching those ages. Moreover, special knowledge of the characteristics of this age group will enable them better to interest and hold the pupils after they have been enrolled. Department superintendents and secretaries, therefore, should be provided for the Beginners, Primary, Junior, Intermediate, Senior, Young People's, and Adult departments, even though as yet the Sunday school may not have a single pupil enrolled in one of them. A canvass will discover the pupils and the organization is necessary to secure them.

The Six Point Record System

Furthermore, no effort should be made to take a canvass until the Sunday school has put into effect the Six Point Record System, and especially the follow-up plan of the "constant call," which will guarantee regular attendance for all enrolled pupils.

According to the Six Point Record System, each scholar receives marks each Sunday according to the following plan: Attendance, 30; punctuality, 10; bringing a Bible, 10; offering, 10; church attendance, 10; preparation of the lesson, 30; making a total of 100 per cent. A leaflet describing the system may be obtained upon request from the Scripture Press, 800 N. Clark Street, Chicago. This also gives the prices of the Enrollment Record Card, the Individual Record Envelope, the Department Record Card, the Monthly Report Card, and the Information Card, useful in a city-wide or neighborhood canvass or in any individual visitation work.

Having organized our Sunday school for a community canvass, the next question that must be determined is, What logically constitutes our field? If I were living in a locality where there were half a dozen churches, I would, if possible, secure their co-operation so that the entire community

might be divided up into six sections. If the interests of their churches can be enlisted, the limits of the field can be extended and the possibility of the canvass multiplied. But even if it is necessary for the individual church to make such a canvass alone in a limited field, which it may truly call its own, large results will be possible.

It is well to begin our campaign with a certain amount of publicity. It is very easy to sell a product that is well advertised. Everybody we meet is more or less familiar with its merits. Now it is perfectly legitimate for the Sunday school to engage in a certain amount of publicity. Of course, the succesful Sunday school will be its best advertisement. "Nothing succeeds like success." Nevertheless, a certain amount of publicity is essential. It is like the long distant cannonade of the army, which prepares the way for the hand-to-hand conflict that must follow later. "If our creed is not true, we ought to change it; if our creed is true, we are bound to propagate it." Why should we be ashamed of our Sunday school, if we have really endeavored to make it the best school in the city? Now such publicity can be carried on through the pulpit. The pastor ought to preach an occasional sermon on the importance of the Sunday school. Reading notices can be given to the press, which are likely to be printed, if they actually contain news and are prepared in a brief, concise, and accurate style. The church that is doing things has no difficulty preparing news items. It is only when we get into a rut that we have nothing of interest for the secular press. This publicity will give the public advance knowledge of the Sunday school and make the work of canvassing comparatively easy.

Having perfected our organization survey, and prepared our field, we are now ready for the census. Instead of leaving this for a chosen few, it is far better to enlist the entire membership of the church. There is much more incentive to service when one feels that it is a united, simultaneous movement. For this reason, the larger the number we can engage to take the canvass, the better. Young people especially like to be identified with a church that is accomplishing things; and when the entire membership fully understands that this movement is calculated eventually to double, if not to triple the Sunday school and the church membership, no difficulty should be encountered in enlisting a large number of canvassers.

The date for the taking of this census should be designated several weeks in advance, so that everything may be in readiness for it. The canvassers should use a separate card for each individual, on which will be recorded the name, address, age, and church preference of every person in the designated territory who is not attending Sunday school. (Such cards can be obtained for thirty cents per hundred from the Scripture Press, 800 North Clark Street, Chicago.) Where any preference is given for a particular church, other than that making the canvass, cards should be sent to that Sunday school. Where several churches unite in a community canvass, those cards on which no special preference is expressed may be equally divided among the churches, or assigned to the nearest church.

(*To be continued next week*)

Learning from the Book of Books

A Rally Day service for the Sunday school **By Mary Brainerd Smith**

OPENING VERSES:

Leader—"All ye, assemble yourselves, and hear" (Isa. 48:14).

"Hear ye the word which the Lord speaketh unto you" (Jer. 10:1).

"For . . . out of his mouth cometh knowledge and understanding" (Prov. 2:6).

OPENING HYMN—"We Would Learn of Thee."

(*Tune, "Anywhere with Jesus."*)

Jesus, Lord and Master, we would learn of Thee,
As did Thy disciples by blue Galilee.
Many precious lessons Thou wilt teach us, too,
Of the Father's will, Thou didst delight to do.

Refrain

Day by day, day by day, may we learn of Thee,
As they learned of old beside blue Galilee.

Jesus, Lord and Master, we indeed rejoice
That through Thy blest volume we may hear Thy voice,
Find within its pages wisdom from above,
Wondrous words of life and gracious words of love. (Ref.)

Jesus, Lord and Master, may we truly seek
Knowledge Thou wilt give the lowly heart and meek,
Learn so well Thy lessons, others round may see,
And may know, past doubting, we have been with Thee. (Ref.)

OPENING PRAYER.

Intermediate Pupil—

God, from out His all-wisdom, has promised to give
To His children the great truths by which they may live.
So, in His Book of books, for our learning designed,
Many lessons on manifold subjects we find.

The Teacher's Wisdom

Leader—"Where shall wisdom be found?" (Job 28:12.)

Boys—"God understandeth the way thereof" (Job 28:23).

Girls—"In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3).

Leader—"Whence then cometh wisdom?" (Job 28:20.)

Boys—"The Lord giveth wisdom" (Prov. 2:6).

Girls—"And he will teach us of his ways" (Isa. 2:3).

All—"Teach me thy statutes, . . . O Lord. . . . Thy law is the truth. . . . Give me understanding, and I shall live" (Psa. 119:135, 137, 142, 144).

A Number Lesson

Intermediate Pupil—

In our schools many lessons in number we do,
And there're lessons in number God teaches us, too.

Leader—"Lay up these my words in your heart and in your soul, . . . that your days may be multiplied" (Deut. 11:18, 21).

Boys—"For length of days, and long life, and peace, shall they add to thee" (Prov. 3:2).

Girls—"Thus saith the Lord God, . . . I will take away the stony heart out of your flesh, . . . and I will put my spirit within you, and cause you to walk in my statutes" (Ezek. 36:22, 26, 27).

Leader—"How precious also are thy thoughts unto me, O God! how great is the sum of them. If I should count them, they are more in number than the sand" (Psa. 139:17, 18).

Boys—"For now thou numberest my steps" (Job 14:16).

Girls—"Even the very hairs of your head are all numbered. Fear not therefore" (Luke 12:7).

Leader—"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Boys—"I will mention the lovingkindnesses of the Lord, . . . according to his mercies, and according to the multitude of his lovingkindnesses" (Isa. 63:7).

Girls—"O Lord: let thy lovingkindness and thy truth continually preserve me. For innumerable evils have compassed me about" (Psa. 40:11, 12).

All—"So teach us to number our days, that we may apply our hearts unto wisdom" (Psa. 90:12).

HYMN BY JUNIOR DEPARTMENT—"Countless His Blessings."

(*Tune, "Throw Out the Life-Line."*)

If I could number the sands of the sea,
Less would they be than God's thoughts toward me,
His loving thoughts that surround all my way,
Are many, so many, that countless are they.

Refrain

Countless His blessings, countless His blessings,
More than the sands of the sea!
Countless the blessings, countless the blessings,
God's many blessings to me.

If I could count all the stars in God's sky,
Less would they be than God's gifts from on high.
Daily He gives, till my cup overflows,
Yea, countless the blessings His goodness bestows. (Ref.)

What in return shall I render my Lord?
How show my gratitude for love outpoured?
Only as His great salvation I claim,
May I give true glory and thanks to His name. (Ref.)

A Nature Lesson

Intermediate Pupil—

In our schools we learn lessons through nature revealed,
And God's Book, too, holds lessons from forest and field.

Leader—"Stand still, and consider the wondrous works of God" (Job 37:14).

Boys—"The heavens declare the glory of

God; and the firmament showeth his handywork" (Psa. 19:1).

Girls—"As the heaven is high above the earth, so great is his mercy toward them that fear him" (Psa. 103:11).

Leader—"The sea is his, and he made it" (Psa. 95:5).

Boys—"The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea" (Psa. 93:4).

Girls—"Who shut up the sea with doors, . . . and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?" (Job 38:8, 11.)

Leader—"The mighty God, even the Lord, hath spoken . . . Every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50:1, 10).

Boys—"Thou givest them their meat in due season. Thou openest thine hand, and satisfiest the desire of every living thing" (Psa. 145:15, 16).

Girls—"Consider the ravens . . . God feedeth them: how much more are ye better than the fowls? (Luke 12:24.)

Leader—"He causeth the grass to grow for the cattle, and herb for the service of man" (Psa. 104:14).

Boys—"Consider the lilies of the field, how they grow. . . . Even Solomon in all his glory was not arrayed like one of these" (Matt. 6:28, 29).

Girls—"Wherefore, if God so clothe the grass of the field, . . . shall he not much more clothe you?" (Matt. 6:30.)

Leader—"Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord" (Psa. 107:43).

All—"O Lord: give me understanding according to thy word. . . . So shall I talk of thy wondrous works" (Psa. 119:169, 27).

RECITATION—"Lessons Jesus Taught."

Have you studied well the lessons
Written in the loveliest books,
Gold and scarlet, pink and purple,
Strewn in fields or by the brooks;
Books upon whose leafy petals,
Fairer than king's cloth of gold,
Lessons of God's wondrous wisdom
In His handiwork are told;
Lessons that, with eyes Christ opens,
All God's children there may read;—
That—if God so clothes the flowers,
He'll supply His children's need?

Have you studied, too, those lessons
That come often to your ear,
From the birds so sweetly singing
While the summer days are here?
Fretting not about tomorrow,
Trusting God for food each day,
By their very joy they teach us
Lessons of the trustful way;
Lessons that, with ears Christ opens,
All God's children now may heed;—
That, if God feeds birds, He surely
Will supply His children's need.

PRIMARY HYMN—"Learn of the Lilies."

(*Tune, "There Shall Be Showers of Blessing."*)

"Learn of the lilies," said Jesus,
"They never toil as they grow,
Yet no great king in his glory
Robes of such beauty can show."

Learn of the lilies,
They have a lesson for you,—
God, who clothes all of the flowers,
Will clothe His little ones, too.

"Learn of the sparrows," said Jesus,
"Never do they reap or sow,
Yet God in tender care feeds them,
As on swift pinions they go."

Learn of the sparrows,
They have a lesson for you,—
God, who feeds all of His creatures,
Will feed His little ones, too.

A Health Lesson

EXERCISE BY THE JUNIOR PUPILS—

1. If the bodies God gives us in health we would keep,
We must have food and exercise, with rest and sleep.
Our souls must have spiritual food, too, and rest,
With right exercise, ere with soul-health they are blest.
2. Like our bodies, our souls will not live if unfed;
But Jesus Himself is God's heavenly Bread.
3. "Jesus said . . . I am the bread of life: he that cometh to me shall never hunger" (John 6:35).
4. Like our bodies, our souls without rest will not thrive;
But the rest Jesus gives will our spirits revive.
5. "Jesus . . . said . . . Come unto me . . . and I will give you rest . . . learn of me . . . and ye shall find rest unto your souls" (Matt. 11:25, 28, 29).
6. And our souls, like our bodies, no vigor will know,
Without exercise, by which spirits can grow.
7. "Exercise thyself rather unto godliness" (1 Tim. 4:7).
"Be ye doers of the word, and not hearers only" (Jas. 1:22).
8. And God's Word tells us where daily strength we may get,
And tells, too, the one way we may grow stronger yet.
9. "The Lord will give strength unto his people" (Psa. 29:11).
"They that wait upon the Lord shall renew their strength" (Isa. 40:31).
10. If I'd live, I myself must eat food every day,
Rest myself, and find strength in my own work and play,
So I must, for myself, take Christ into my heart,
Do His will, and myself find the rest He'll impart.

HYMN—"Seek First God's Blest Kingdom."

(*Tune, "How Firm a Foundation."*)

"Seek first God's blest kingdom," Oh, hear Jesus say,
Put God's things the first in your life every day.
Then know His own promise today is still true,
"All things that you need shall be added to you."

"Oh, be ye not anxious," Christ said long ago,
"Your Father in Heaven your needs all doth know."
Seek first His great kingdom, He's pledged to provide,
And "all things you need shall be added beside."

Oh, seek first God's kingdom, and then trust His care,
Who clothes all the flowers, feeds the birds of the air.
Hear, hear His own voice speak that promise anew,—
"All things that you need shall be added to you."

A History Lesson

Intermediate Pupil—

As the lessons of history in school we must learn,
History lessons we find as to God's Book we turn.

Leader—

What is it in God's Book we're told
To do about the days of old?

Boys—"Remember the days of old, consider the years of many generations" (Deut. 32:7).

Leader—

And if we look 'neath what appears,
What shall we see in those past years?

Girls—"Come and see the works of God" (Psa. 66:5).

Boys—"He increaseth the nations, and destroyeth them" (Job 12:23).

Girls—"He removeth kings, and setteth up kings" (Dan. 2:21).
"And overthroweth the mighty" (Job 12:19).

Boys—"The most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:17).

Girls—"Whose dominion is an everlasting dominion, and his kingdom is from generation to generation" (Dan. 4:34).

Boys—"He is the governor among the nations" (Psa. 22:28).
"His kingdom ruleth over all" (Psa. 103:19).

Leader—

What truths before our eyes unfold,
As we survey those days of old?

Girls—"The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60:12).

Boys—"Blessed is that nation whose God is the Lord" (Psa. 33:12).

Leader—

God's hand shapes all earth's history.
Oh, may we there "His-story" see.

All—"Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations" (Psa. 135:13).
"That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth" (Psa. 83:18).

ADDRESS BY PASTOR OR SUPERINTENDENT.

CLOSING HYMN—"Though Nations Rise and Nations Fall."

(*Tune, "My Hope Is Built on Nothing Less."*)

Though nations rise and nations fall,
God reigns omnipotent o'er all.
No earthly monarch rules an hour,
Save as God gives to him the power.

Refrain

Proclaim it with exultant voice,—
God reigneth, let the earth rejoice!
God reigneth, let the earth rejoice!

All wisdom hath our God who reigns,
All knowledge of His vast domains,
On to the end the road doth know,
And ne'er can err or blindly go. (Ref.)

God reigneth in His righteousness,
With truth and justice all to bless.
The ages shall at last fulfill
His holy and all-perfect will. (Ref.)

But God, who reigns in power above,
Yet rules with all-embracing love.
He, the Almighty, Just, and Wise,
As Father-God our need supplies. (Ref.)

CLOSING SENTENCES:

Leader—"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. . . . Now therefore, our God, we thank thee, and praise thy glorious name" (1 Chron. 29:11, 13).

BENEDICTION.

LESSON 12. SEPTEMBER 19. CHOICES AND THEIR CONSEQUENCES IN A NATION'S LIFE. International Uniform Lesson.—Deuteronomy 11:8-12, 26-32

Golden Text.—Choose you this day whom ye will serve.—Josh. 24:15

KING JAMES VERSION

Deut. 11:8 Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it;

9 And that ye may prolong *your* days in the land, which the LORD swore unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.

10 For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy foot, as a garden of herbs:

11 But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto the end of the year.

26 Behold, I set before you this day a blessing and a curse;

27 A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And ye shall observe to do all the statutes and judgments which I set before you this day.

AMERICAN STANDARD VERSION

Deut. 11:8 Therefore shall ye keep all the commandments which I command thee this day, that ye may be strong, and go in and possess the land, whither ye go over to possess it; 9 and that ye may prolong your days in the land, which Jehovah sware unto your fathers to give unto them and to their seed, a land flowing with milk and honey. 10 For the land, whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy foot, as a garden of herbs; 11 but the land, whither ye go over to possess it, is a land of hills and valleys, *and* drinketh water of the rain of heaven, 12 a land which Jehovah thy God [1] careth for: the eyes of Jehovah thy God are always upon it, from the beginning of the year even unto the end of the year.

26 Behold, I set before you this day a blessing and a curse: 27 the blessing, if ye shall hearken unto the commandments of Jehovah your God, which I command you this day; 28 and the curse, if ye shall not hearken unto the commandments of Jehovah your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known. 29 And it shall come to pass, when Jehovah thy God shall bring thee into the land whither thou goest to possess it, that thou shalt set the blessing upon mount Gerizim, and the curse upon mount Ebal. 30 Are they not beyond the Jordan, behind the way of the going down of the sun, in the land of the Canaanites that dwell in the Arabah, over against Gilgal, beside the [2] oaks of Moreh? 31 For ye are to pass over the Jordan to go in to possess the land which Jehovah your God giveth you, and ye shall possess it, and dwell therein. 32 And ye shall observe to do all the statutes and the ordinances which I set before you this day.

[1] Heb., *seeketh after.* [2] Or, *terebinths.*

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The Lesson as a Whole

By Robert C. McQuilkin, D.D.
President Columbia Bible College

Approach to the Lesson

AMERICA'S moral and spiritual heritage, which is America's greatest glory, is a result of choices that were made by the founders of this nation. The men who made those choices could scarcely have believed that those small beginnings would result in such a mighty commonwealth as America is today. The churches and colleges of America have had a determining influence in directing the growth and character of the nation. The men who made choices for those colleges and churches were men who followed Israel's God. We are studying the choice that God placed before Israel as a nation. The same choice between blessing and cursing has been placed before every nation throughout history. As we study the lesson today, America, as well as other nations, is at a turning point. What choices are we making today?

The Historical Setting

The eleventh chapter of Deuteronomy is part of the second of Moses' farewell addresses, which were given to Israel in the eleventh month of the fortieth year after leaving Egypt. The date may be reckoned as about 1451 B. C.

Verse by Verse

Deuteronomy 11:8.—*Therefore shall ye keep.* Because of the great things that God has done for Israel, and because of who God is. Read 10:20-22; 11:1-7. Compare the "therefore" of Romans 12:1.

Verse 9.—*That ye may prolong your days in the land.* A twofold promise is given, —concerning the possessing of the land, and the keeping of it. This promise of the long life of the nation includes a promise of long life for the individual who obeyed God's laws. *The Lord sware unto your fathers to give unto them.* They are to conquer a land that has already been given (Josh. 1:3).

Verse 10.—*Is not as the land of Egypt.* A flat land (v. 11). *Sowedst thy seed, and wateredst it with thy foot.* It is thought that this expression refers to the making small channels to irrigate the land from the River Nile, working these channels with the foot. In places where the banks were high the water was lifted by a pump.

Verse 12.—*A land which the Lord thy God careth for.* Referring to the fact that the rain is a gift of God, and that God personally controls the supply of the rain as needed (v. 14; Jer. 5:24; Joel 2:23; Amos 4:7; Jas. 5:7).

Verse 26.—*I set before you this day a blessing and a curse.* This is the same as a choice between life and good, and death and evil (Deut. 30:16). This choice set before them contains also a prophecy of what would come to pass (30:1).

Verse 27.—*A blessing, if ye obey.* This blessing conditioned on obedience can be used both from the standpoint of law and of grace. They were to seek the obedience, by grace through aith (Deut. 30:11-16; Rom. 9:30-32; 10:6-13).

Verse 28.—*Turn aside . . . to go after other gods.* Idolatry was the root of all their other sins.

Verse 29.—*The blessing upon mount Gerizim, and the curse upon mount Ebal.* Ebal on the north and Gerizim on the south, the highest of the mountains of Samaria, are about three thousand feet high. This solemn ceremony is fully described in chapters 27 and 28, and its fulfillment is recorded in Joshua 8:30-35.

Verse 30.—*Over against Gilgal, beside the plains of Moreh.* This is a Gilgal near Shechem, near the Oaks of Moreh (Gen. 12:6), reminding them of God's covenant with Abraham.

The Heart of the Lesson

For the individual, and for the nation, every moral and spiritual choice is a choice between the true and living God revealed in Christ, and Satan. Yet it is a startling thing that when Joshua said, "Choose ye this day whom ye will serve," he was not asking them to choose between the true God and the false gods. He set before them one, positive command, to love and serve God. If this seemed evil to them, then they could choose between two kinds of false gods, the gods of sun and moon that Abraham's family worshiped among the Chaldeans, and the vile gods of the Amorites (Josh. 24:15). These two may well represent the gods of culture and refinement, of wealth and education, worshiped by those who reject Christ, and the gods of immorality and vileness. But both lead to the same road of destruction. If it seem evil today to follow Christ, nations are given a choice between Communism

and Fascism, and both of these prepare the way for Antichrist.

America has chosen to give free rein to the vilest elements, in the theater, in magazines, in literature, in education, and the choices are turning America away from the foundations laid by our fathers.

There is only one offset to this downgrade, to say, with Joshua: "As for me and my house, we will serve the Lord." And serving the Lord, we must serve him according to his infallible Word, and through Christ crucified and risen.

Lesson Outlines

HOW MEN AND NATIONS MAKE CHOICES

1. *God's sovereign gifts:* To Israel, to nations, to individuals.

2. *Great choices men must make:* (1) Between life and death; between God and self. (2) Life training. Life work, with its central purpose. (3) Life partners, in marriage and in all relationships.

3. *What determines our choices:* the opinions of men, or the will of God?

4. *Consequences of the choices:* To Israel, to nations, to church, to individuals.

STAGES IN ISRAEL'S HISTORY

1. God's grace and blessing poured out on Israel (Deut. 10:12 to 11:8).

2. God's call to Israel to love and obey him (11:8-12).

3. Added blessings of God's grace, for obedience (11:21-25).

4. Israel's disobedience, and resulting curse (11:26-28; 28:15-68).

5. Israel's future repentance and restoration (30:1-10).

6. Blessing of all nations through Israel (Gen. 12:3).

Special Lesson Topics and Truths

Choices of the Church. In this past generation the Christian churches of the world have been making their choice between "the old paths," and a thing that is called "Modernism." The choice in a multitude of cases has been to reject the infallible Word of God, and along with it Christ's deity and his atonement. God's curse has been falling upon the church, and upon the missionary enterprise, wherever this choice has corrupted the springs of evangelical life. In a still more subtle way, the church has been making choices between a so-called "social gospel," and the old Gospel, which is the only Gospel. Ministers who start on this path are heading toward Communism.

Choices of our Colleges. Read Ernest Gordon's opening paragraph in his Survey in the TIMES of August 14.

Israel's Blessing and Curse. The only true philosophy of the history of the nations is to be found in the history of God's dealings with Israel, for God deals with the nations through Israel. The order is: 1. Sin and judgment of Israel. 2. Sin and judgment of the nations. 3. Repentance and restoration of Israel. 4. Repentance and restoration of the nations. The blessing and the curse came upon Israel. That curse will come to its climax in the great tribulation of Israel in these last days, the tribulation that is now having its beginning in the waves of anti-Semitism. But it is to be noted that God has fulfilled these terrific prophecies in Deuteronomy in order that he might save a remnant, and bless Israel and the world, by grace. See Lesson Questions on law and grace.

Choosing between Communism and Fascism. See Heart of Lesson.

America's Moral Standards. Read Ernest Gordon's comment on "Green Pastures" in his Survey in the TIMES of August 14.

Practical and Personal Applications

Choose Christ! This is a primary choice in the individual life that must determine all other choices. See to it that your children and your pupils have made this great choice.

Choose God's plan for your life. This includes major choices like the choice of a life partner and a life work, and all the smaller choices of life.

Parents, make the right choices for your children. Make the right choices about their reading, about separating from worldly practices, and about their education.

How are we choosing as citizens? Are we determining our choices by expediency and by self-interest, as all "politicians" do? Or are we choosing for the welfare of our city, state, and nation? Only God's standards are safe in determining our choices.

What choices is your church making? Each member can have an influence in determining whether our church will compromise with the forces of destruction or hold to evangelical truth.

What choices is your school making? Each Christian can have some influence in determining the choices made by his school or college.

Watch the child! If we would control the choices of a church or a nation in the most effective way, let us win the children to Christ and to his standards.

Support those who are choosing God's way. A division is more and more apparent in church and state, in home and school. Support with your prayers and with your money those who are choosing God's way.

Sentence Summaries of Lesson Truths

Let God's will, and not our estimate of what the consequences will be, determine our choices.

All moral and spiritual choices are as clear-cut as the difference between a blessing and a curse.

Fearful consequences result from a wrong choice about marriage; let the Lord and his will determine this important choice of a life-partner.

One brilliant Christian leader wanted "the best" for his children, and sent them to a godless university of high standing; he was choosing "the worst"; they departed from Christ.

The final choice of men will be between Christ and Antichrist; but all choices nations are making today are leading in one or other of these directions.

Let us make our choices in view of the final end.

"Man's freedom consists in his responsibility to choose his master; his own master he cannot be."

Man cannot keep God's law by choosing to keep God's law; but man can choose Christ as Saviour from sin, and receive supernatural power to walk in God's ways.

After all, there are but two motives in life choices: self or Christ; and these choices mean Satan or God.

God presented blessing first, then the curse; but the curse was not the last word, because grace abounds above the curse.

God's grace will finally prevail over men's false choices, and the Kingdom of God will be established on earth; but individuals and nations will suffer the consequences of their rejection of God's grace.

If America would go on to *new* life and progress, America must return to the *old* paths in the matter of moral and spiritual life.

God first loved and chose Israel; then he commanded them to love and choose him (Deut. 10:15).

COLUMBIA, S. C.

Lesson Calendar

The complete list of International Uniform Lessons for the year may be had from The Sunday School Times Company, 325 North Thirteenth Street, Philadelphia, at 10 cents a copy, or $1 a dozen.

12. September 19.—Choices and Their Consequences in a Nation's Life. Deuteronomy 11:8-12, 26-32

13. September 26.—God in the Making of a Nation .....Deuteronomy 8:11-20

Fourth Quarter

1. October 3.—Christian Sonship. 1 John, Chapter 3
2. October 10.—The Christian in God's Keeping .....Psalm 121; Book of Jude
3. October 17.—Christian Speech and Conduct .....James, Chapter 3
4. October 24.—Christian Renewal. John 10:7-16; Titus 3:1-11
5. October 31.—The Moral Issue in the Drink Problem (International Temperance Sunday). Romans 13:12-14; 1 Corinthians 6:9-11; Galatians 5:16-24
6. November 7.—Christian Character and Peace .....Colossians 3:1-17.
7. November 14.—The Christian Minister. 1 Timothy, Chapter 4; 2 Timothy 2:1-4

Questions for Teacher and Class

WHAT two reasons did God give to Israel as incentives for the keeping of his commandments? One reason was what went before the giving of the commandments, and the other that which was to follow the giving of the commandments.

2. To what end did God give the commandments to Israel, as expressed by himself to Israel in three words?

3. Was it possible for Israel to obtain the promised blessing, when it was not possible for Israel to keep the commandments of God?

4. Is there a difference between the choice between blessing and cursing offered to Israel under law, and the choice offered now under grace?

5. Are national blessings today contingent on obedience to God's laws?

6. What choice did Joshua put before Israel as stated in the Golden Text?

7. Is there a parallel today to the choice that Joshua set before Israel?

8. What two or three choices are set before nations today?

9. In what way was the blessing and curse set before Israel a remarkable prophecy?

10. What makes possible blessing to Israel, to the Gentiles, and also to us individually? Answer in one word.

Answers to the Questions

The answers to the lesson questions are given on page 629 of this issue.

The Illustration Round Table

ALL readers are invited to send illustrations for this department; one dollar is paid for each illustration accepted, and two dollars for the best one each week. But readers are urged not to send anything without first securing and reading carefully a leaflet explaining the conditions of this department. The full list of lessons for the year, with this leaflet, will be sent for ten cents in stamps. Failure to note the conditions means that good illustrations are constantly having to be rejected by the editors, which might otherwise be available.

Illustrations must reach The Sunday School Times three full months in advance of the date of the lesson.

Preference will be given to illustrations on that portion of the lesson text indicated in the lesson list after the word "Print."

In view of the large number of illustrations submitted on each lesson, readers are asked to limit to six the total for any one lesson.

A Choice of Books.—*Behold, I set before you this day a blessing and a curse* (Deut. 11:26). While traveling on a train D. L. Moody heard a newsboy with a bundle of books under his arm, shouting, "Here you are, Ingersoll on Hell." Moody grabbed the boy, thrust a book into his hand, and said, "Here, my lad, here is Moody on Heaven; give them this at the same time." And the boy went through the cars shouting, "Ingersoll on Hell, and Moody on Heaven."—*From "Tell Me about Moody." Sent by Mrs. Thomas Todd Edwards, Fleischmanns, N. Y.*

Now Possess!—*For ye shall pass over Jordan to go in to possess the land which the Lord your God giveth you* (v. 31). I remember, years ago, a man in the Southwest who had always been praying that he might be "saved at last." He learned that he was saved now. He prayed for the Holy Spirit; he learned from the Bible that he had the Holy Spirit. He prayed that he might be a child of God; he learned that he was a child of God because he believed in the Lord Jesus. He said one day, "I do not pray much now. I have everything I used to pray for." I said, "My dear brother, get to your knees." "What do you mean?" "You remind me of a man who would go around with a title deed to a house and lot. He would say, 'See how rich I am.' And I would say to him, 'Have you ever been on that property? Do you live in that house?' 'No, we live in a lumber yard down here somewhere.' I would say to that man, 'Get into your house, and then show me your deed afterward.'" That is the reason the Apostle, after telling us in Ephesians what we are by grace, begins to pray for us.—*From Dr. C. I. Scofield, in Serving and Waiting. Sent by Albert Mygatt, Henry, S. Dak.*

Human Judgment Not Infallible.—*And ye shall observe to do all the statutes and judgments which I set before you this day* (v. 32). In December, 1842, Adam Thompson of Cincinnati filled the first bath tub in the United States. The news of Mr. Thompson's tub was quickly spread. Newspapers said that the newfangled idea would ruin the democratic simplicity of the republic; doctors predicted rheumatism, inflammation of the lungs, etc. The wise ones agreed that bathing in the winter time would result in the decline of the robust population. Philadelphia, the cradle of liberty, tried to put a ban on bathing from the first of November to the first of March; Boston in 1845 made bathing unlawful except on the advice of a doctor; Hartford, Providence, Wilmington, and other cities tried to block the bath habit with extra heavy water rates. The State of Virginia took a slap at bathing by placing a tax of $30 a year on every bathtub brought into the state. But by 1922 there were manufactured 889,000 bathtubs a year. To think that in the lives of people still living, man did not know even that a bath was good for him, puts man in a class of absolute unreliability as to his judgment or thinking on any matter. Yet today men all over the world are sitting in judgment on the Bible.—*From Dr. W. B. Landon. Sent by Albert Mygatt, Henry, S. Dak. Prize illustration.*

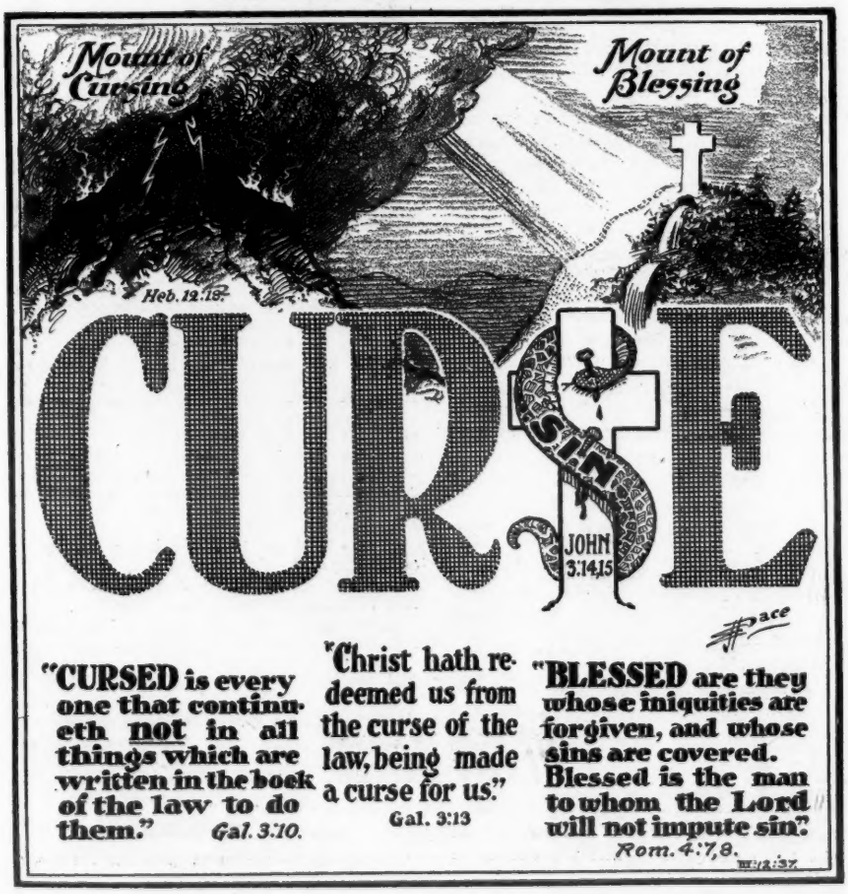
Honoring God and Cæsar.—*Choose you this day whom ye will serve* (Golden Text). There is a story told in Benjamin Franklin's Autobiography of a clergyman who was ordered to read the proclamation issued by Charles I, bidding the people to return to sports on Sundays. To his congregation's horror and amazement, he did read the Royal edict in church, which many clergy had refused to do. But he followed it with the words, "Remember the sabbath day, to keep it holy," and added, "Brethren, I have laid before you the commandment of your king and the commandment of your God. I leave it to you to judge which of the two ought rather to be observed."—*From The Christian Herald. Sent by Emily McFarland, Newark, Ohio.*

Not Promised.—*Choose you this day whom ye will serve* (Golden Text). God has promised forgiveness to your repentance; but he has not promised tomorrow to your procrastination.—*From The Pentecostal Evangel. Sent by Mrs. M. Watts, Ewell, Surrey, Eng.*

Pursued — and Captured.—*Choose you this day whom ye will serve* (Golden Text). The Rev. T. E. Ruth of Australia relates that when just in his teens he went to a church where the curate preached on the text "Choose you this day whom ye will serve." The sermon made him thoroughly disgusted with himself, and, annoyed with the curate, he went to another church. To his surprise the same curate entered the pulpit and preached the same sermon. At night he went to a third place of worship where the preacher proved to be the same curate and his text was, "Choose you this day whom ye will serve." "It was too much for me," said Mr. Ruth. "That night I surrendered to the love that had sought me in three places."—*From The Christian Herald. Sent by M. H. James, Toronto, Ont., Can.*

When Caution is Not a Virtue.—*Choose you this day whom ye will serve* (Golden Text). "What," exclaimed a stranger talking to an old farm laborer, "you've walked four miles to and from the farm every day for over sixty years? Why didn't you move nearer your job?" "Well, ye see," responded the cautious laborer, "I wasn't really sure whether it was a permanent job or not." It is a similar attitude of mind found in people who go limping between God and the world.—*From The Christian Herald. Sent by M. H. James, Toronto, Ont., Can.*

THE ONLY CURE FOR THE CURSE



From the Platform

By Philip E. Howard, LL.D.

A Prayer Before the Lesson.—Our Father, how may we thank thee for guiding in our choices! We would have thee choose for us the way in which we should go. May we be more dependent upon thee. May we lean not to our own understanding, but rest securely in thy moment by moment plan for our lives. Defend us, we pray thee, from the making of choices from wrong motives, from self-interest, from unholy purposes. Teach us the importance of glad obedience to thy will, and the joy of knowing that thou art preparing blessings without number for those who will thus obey. May our nation not forget thee in reaching decisions in these days of many crises, and may be led aright through the tangled ways in which we move. In the Lord Jesus' name we pray. Amen.

After the Lesson.—How good it is that God does set before us the choices that are right! Why, just think how many ways there are in which we can go wrong, and one right way in every choice. True for an average boy or girl, man or woman! True for a nation! Do we follow what God would have us do, or are we forgetting him? Some persons are against God, not for him. And some nations, in their governments, are teaching the people to go directly against any obedience to God, or any recognition of God. What a picture of perversity this old world shows us today! An important member of Congress was asked if he would introduce a resolution calling upon the President to name a national day of prayer in the midst of the depression. He replied that he had rather not do that, because such a move might seem like disloyalty to the party! Are we in danger of making wrong national choices? "Happy is that people whose God is the Lord." Let us pray.

REMEMBER
OUR CHOICES HAVE CONSEQUENCES
CHOOSE GOD'S WAY!

The Busy Men's Corner

By William H. Ridgway

Prosperity in Obeying God.—*Keep all the commandments . . . that ye may be strong, and go in and possess the land . . . that floweth with milk and honey* (Deut. 11:8, 9). "Land flowing with milk and honey," is the Old Testament way of describing the perfection of all places desirable for living.

I often have wondered what those dwellers in the old Biblical milk-and-honey country would have thought of our America, especially of our beautiful well-watered valleys.

These rich valleys of ours — I am speaking of the Atlantic and Pacific States and not of our glorious widespreading prairies — may not flow with honey, but no one can say they do not flow with milk. Behold the great herds of high grade cattle, and the big tank trucks that roll cityward over the cement highways.

The Bible never hesitates for an instant in the coupling up of national strength and prosperity with the listening and obeying of God's commandments. You see, God happens to own all the milk producers upon a thousand hills (Psa. 50:10-12).

"Keep all the commandments," Israel is told, and "prosperity is yours." Read the Israel history and you will find that when Israel made any serious attempt to keep God's commandments, Israel was so strong she was invincible and milk and honey flowed in a flood, so to speak, all up and down that narrow strip of rocky land at the eastern end of the Great Sea (Deut. 33:11-16; Lev. 26:3-7).

When a "Pennsylvany Dutchman" rides through New England and compares the poor, rocky farms with his rich garden-like acres he just laughs and wonders how Mr. Yankee got along. Of course our "Pennsylvania Dutchman," who is on his way to Boston and Maine, won't get into the Connecticut Valley where the Mr. Yankee farmer has a little field of tobacco on one side of his snug farmhouse and a little field of onions on the other, and makes as much money as the 150 acre P. D. farmer, and with much less labor.

But, as we were saying, Mr. Yankee Puritan farmer of the rocky hillsides did his best to keep God's commandments, and his land, much like that of Palestine, was so milk-and-honey that New England became the "Gem of the Ocean" and the mother of the Great West. Western Pennsylvania and Ohio were suckled at the breast of New England — to continue the milk and honey metaphor.

Why No Poverty.—*A land which the Lord thy God careth for; the eyes of the Lord thy God are always upon it* (v. 12). As you ride over the country in automobile or big bus you have passing before your eyes all sorts of landscape in a moving panorama.

Every now and then, amid the rural beauty, there comes into view an abandoned farm. Sad is the sight. Fences down. Fields overgrown with daisies, dandelions, and wild mustard, plus a collection of all the weeds there are in the botany books.

The windows of the house staring at you paneless and often sashless, with perhaps the shutters hanging by a single hinge. The porch down or ready to collapse. Barn with clapboards gone and roof ready to fall in. Neglect and desolation written all over what no doubt at one time had been a happy home full of hope. Now lying in ruin, uncared for.

But you do not often find these aban-

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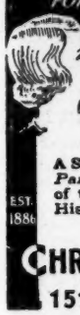
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doned farms here in Eastern Pennsylvania among our "Pennsylvanty Dutch." I cannot take you to a single one. Do you ask, "Why not?"

Because Eastern Pennsylvania farm land is for the most part occupied and tilled by a race of men and women who for years have honored God.

As has been mentioned many times in this Corner, the prosperity of the broad brim, straight coat, and little white caps of the farming Mennonites, Amish, Brethren, and other German Christians of Eastern Pennsylvania is the most refreshing and convincing commentary on the promises of God in his Holy Book.

Said Mrs. Ridgway, after an extended automobile ride through Pennsylvania Dutchland, "Will, there are no poor folks in rural Eastern Pennsylvania, are there?"

The Secret of Success.—*Behold, I set before you this day a blessing and a curse* (v. 26). One of the most convincing evidences of the existence of a personal Devil, and that he is all the Bible affirms of him, is the fact that he can fool people so that they will choose wrong.

When God sets before a man Blessings and Cursings, Good and Bad, Happiness and Misery, Heaven and Hell, he is led by some power to choose that which is set down in the word translated, "A curse," or as we would say in the vernacular, "The Low Down."

So much in life depends upon right choice, that when this choosing is set before a boy or girl the situation can become tragic. And because this matter of choosing is a continual performance, day after day, for our boys and girls, if they do not have the proper guidance the wrong choice may well spell disaster (Psa. 27:11; 2 Tim. 2:7).

One of my favorite Bible characters, I had almost written "heroes," is the young man Nehemiah (if he was a young man). Talk about ginger and pep and Johnny-on-the-spot fellows, suppose you go read about him in one of the best "boy's books" in all the world!

When he was concerned about his people enough to fast and pray — you read his prayer in chapter one, — his King seeing that something was disturbing him, said unto him:

"Nehemiah, something is troubling you. What can I do for you?"

When a King says something like that, it means he is ready to give that for which his favorite will "make request."

Now keep your eye on Nehemiah. Did he at once tell his King what he had on his heart and wanted? He did not. He first asked God about it. Here is the record which is here put in caps so you will be sure to get it.

"SO I PRAYED TO THE GOD OF HEAVEN."

The God of Heaven is the only one who knows the end from the beginning; and why should any child of God make a single choice without taking a leaf out of the Nehemiah Book? (Neh. 2:4.)

The boy comes into the young girl's life — at the start, why not ask God about it?

The boy sees the attractive girl — before the start, why not ask God about it?

A business opening or an investment offers — why not ask God about it?

A change of occupation or a place of residence offers — why not ask God about it?

"So I prayed to the God of heaven," says this successful young man of the long, long ago.

COATESVILLE, PA.

Say, Fellows,—

Wade C. Smith's Boys' Class

How the Lesson is Taught This Week

Beginning: Choosing.

Discussion: How do individual choices affect the choices of a nation? What choices can I make for my nation? How can I help my country choose the good?

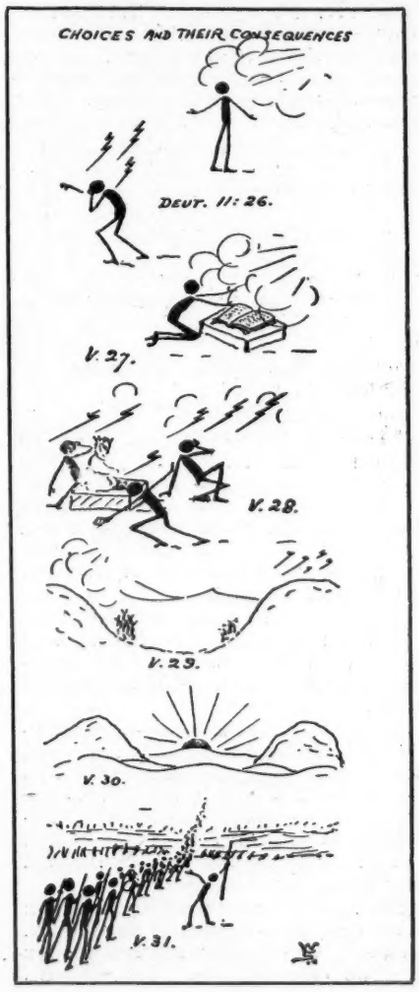
Objective: Spirit-guided choosing.

SAY, fellows, somewhere up on the Continental Divide in the Rockies, I am told there is a little pool which has two outlets — one to the east and the other to the west. A tiny feather falling upon the surface of that pool may by the slightest breeze have its course shifted from east to west, or vice versa. A variation of only two or three inches in the spot where it lights may determine whether it shall ulti-

Little Jetts Teach the Lesson

By Wade C. Smith

Author of "The Little Jetts Telling Bible Stories"



mately reach the Atlantic or the Pacific Ocean.

Life is like that, except that the little feather has no power to choose. It is helpless, and at the mercy of the breeze and the flowing waters. But you have the power to choose, as between one direction and another; and sometimes upon apparently trifling little choices great issues, or a destiny, may hang.

Not only have you the power to choose; but you *must* choose. And you will choose — either for good or for bad. I read a surprising statement this morning, but I believe it is true. It was this: You cannot give up your will; you must exercise it. You will always *will* to do something; it may be you will *will* to do nothing; that also is a definite decision. One cannot evade responsibility by willing to do nothing — just letting matters take their own course. When you do that you are responsible for the course which matters do take.

Our gracious God gives us the high moral satisfaction of choosing the good. Life would be very dull and tasteless if we were like the little feather, shifted here or there, with no choice in the matter. Not only that, but our gracious God has provided so that we may intelligently and knowingly choose the good. He has made the choice for us. Jesus told his disciples: "Ye have not chosen me, but I have chosen you" (John 15:16). Still it remained for them to confirm and receive the blessedness of that choice by accepting him as their Lord and Master.

If you want the guaranteed certainty of a good choice for life, fellows, do this:

First of all, choose to accept Jesus Christ as your Saviour. If you have already done that, choose to take his Word as your infallible guide for faith and practice. Choose to read that Word daily. Choose to be quiet alone in some secret place daily to allow God, through the Holy Spirit, to tell you what to do, and how to choose in the little matters as well as the big ones. Choose friends and companions who are also trying to do God's will. They will help you and you will help them.

Choose now. Do not wait. Delay is dangerous. Joshua told the Israelites, "Choose you this day whom ye will serve."

McDowell, Va.

Your Class of Girls

By Mrs. Evelyn M. McClusky
Director of the Miracle Book Club

THE choices a girl makes have much to do with the life of a kingdom. The history of the world is written through the choices of women. Eve chose death.

You have heard of Helen of Troy, of the unscrupulous Mary, Queen of Scots, and of the mother of Abraham Lincoln. We have but to study history to see that no matter what man is in the foreground, a woman is in the background, and for love of her or for fear of her, he will do anything.

The choice of a nation can be no stronger than the choice of its women. This being true, we must develop the power to choose wisely in every detail of our lives. But until we choose to count the death of Christ as the time when we died and our death sentence was executed, we cannot choose wisely in any other matter.

A girl's first choice should be: Eternal life in Christ. Her second should be: To have Christ rule the new life.

If Christ dwells in us (Gal. 2:20) and we allow him to rule us, and then we give our children the truth of the Sovereign rulership of Christ, the natural result would be that our sons would have joy in the wise rulership of God.

We must know of God's love before we can desire it; we must know God before we trust him. The Queen of Sheba heard of the fame of Solomon and made a journey to see him. We have heard of the fame of Christ, but some of us never make a journey through the Bible to see Christ. He really can be seen by faith now as we read his Word, and later we shall see him face to face. There is a real Man in the heavenlies.

Let's look at some of these glorious messages and consider them. They make vivid backgrounds for choices:

Romans 10:9-13; John 15:7, 14-17; Hebrews 11:24-26; Luke 9:57-62; Luke 9:23-26; Proverbs 21:23; Psalm 75:6, 7; 144:15*b*; Joshua 24:15; Deuteronomy 11:8-12, 26-32.

"Keep the Word of the Lord *that ye may* be strong."

Santa Ana, Calif.

For Primary Teachers

By Ethel S. Low

How the Lesson is Taught This Week
Material: A large American flag. Cards for Memory Verse with tiny flag in one corner.

JUST for a good start this morning, let's all give our salute to the flag.

A long time ago, when this country first had the Stars and Stripes, but only thirteen stars, America was a Christian country. All the great meetings began with prayer. Presidents prayed. The great men of the country asked God to show them how to lead the people. The laws of the country were right and good.

The people of America were trying to

(*Continued on page 629*)

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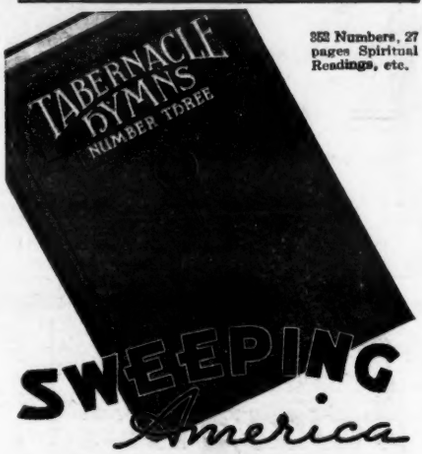

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526 **rain**

rage, *verb*
do the heathen r.? *Ps* 2:1
Acts 4:25
ether he r. or laugh. *Pr* 29:9
e horses, r. ye chariots. *Jer* 46:9
chariots shall r. in streets. *Nah* 2:4

raged
heathen r., the kingdoms. *Ps* 46:6

rageth
fool r. and is confident. *Pr* 14:16*

ragged
tops of the r. rocks. *Isa* 2:21

raging
thou rulest the r. of the sea. *Ps* 89:9
strong drink is r. *Pr* 20:1*
sea ceased from her r. *Jonah* 1:15
wind and r. of the water. *Luke* 8:24
r. waves of the sea foaming. *Jude* 13

rags
clothe a man with r. *Pr* 23:31
all our righteousnesses are as filthy r. *Isa* 64:6*
took old rotten r. *Jer* 38:11
put r. under thine arm holes. 12

Rahab, *person, place*
entered into house of *R.* *Josh* 2:1
only *R.* shall live. 6:17
Joshua saved *R.* 25
make mention of *R.* *Ps* 87:4
thou hast broken *R.* in pieces. 89:10
not it that hath cut *R.*? *Isa* 51:9
Salmon begat Booz of *R.* *Mat* 1:5
by faith the harlot *R.* *Heb* 11:31
was not *R.* also justified? *Jas* 2:25

rail
he wrote letters to r. *2 Chr* 32:17

railed
our master r. on them. *1 Sam* 25:14*
they that passed by r. *Mark* 15:29
one of malefactors r. on. *Luke* 23:39

railer
keep not company with r. *1 Cor* 5:11*

railing, *adjective*
angels bring not r. *2 Pet* 2:11
Michael durst not bring against him a r. accusation. *Jude* 9

railing
cometh envy, strife, r. *1 Tim* 6:4
not rendering r. for r. *1 Pet* 3:9*

raiment
the servant gave r. to. *Gen* 24:53
Rebekah took goodly r. of. 27:15
Isaac smelled his r. and. 27
Lord will give me r. to put. 28:20
shaved, and changed his r. 41:14
gave to each man changes of r., but to Benjamin five changes of r. 45:22
borrow of the Egyptians r. *Ex* 3:22
12:35
her food and r. shall he not. 21:10
trespass for sheep, for r. 22:9
thy neighbour's r. to pledge. 26, 27
unclean beast falls on r. *Lev* 11:32
purify all your r. all. *Num* 31:20
thy r. waxed not old. *Deut* 8:4
loveth stranger, giving him r. 10:18
she shall put r. of her captivity. 21:13
lost r. restore, and all lost. 22:3
that he may sleep in his r. 24:13
not take a widow's r. to pledge. 17
to your tents with much r. *Josh* 22:8
a dagger under his r. *Judg* 3:16
purple r. that was on kings. 8:26
and put thy r. upon thee. *Ruth* 3:3
himself and put on r. *1 Sam* 28:8
with him ten changes of r. *2 Ki* 5:5
the lepers carried thence r. and. 7:8
Solomon, gold, and r. *2 Chr* 9:24
the queen sent r. to clothe. *Esth* 4:4
and though he prepare r. *Job* 27:16
to king in r. of needlework. *Ps* 45:14*
cast out as the r. of. *Isa* 14:10*
and I will stain all my r. 63:3
thy r. was of fine linen. *Ezek* 16:13
thee with change of r. *Zech* 3:4*
his r. of camels' hair. *Mat* 3:4
and the body more than r. 6:25
Luke 12:23
why take ye thought for r.? *Mat* 6:28

a man clothed in soft r.
Mat 11:8; *Luke* 7:25
his r. white as light. *Mat* 17:2
Mark 9:3; *Luke* 9:29
put his own r. on him. *Mat* 27:31
his r. was white as snow. 28:3
who stripped him of r. *Luke* 10:30
they parted his r. and cast lots.
23:34; *John* 19:24
Paul shook his r. and. *Acts* 18:6
I kept the r. of them that. 22:20
having food and r. let us. *1 Tim* 6:8*
a poor man in vile r. *Jas* 2:2
be clothed in white r. *Rev* 3:5
buy white r. that thou mayest. 18
elders clothed in white r. 4:4

rain
Palestine has its rainy season and its dry season. During the latter the brooks dry up, and the first rains are very welcome. Early rain meant the autumn rain, Deut 11:14, *and latter rain that of the Spring,* Pr 16:15.
r. was upon the earth. *Gen* 7:12
r. from heaven was restrained. 8:2
the r. was not poured on. *Ex* 9:33
Pharaoh saw the r. ceased. 34
I will give you r. in due season.
Lev 26:4; *Deut* 11:14; 28:12
land drinks water of r. *Deut* 11:11
heaven that there be no r. 17
1 Ki 8:35; *2 Chr* 6:26; 7:13
make r. of thy land. *Deut* 28:24
my doctrine shall drop as the r. 32:2
on the Lord to send r. *1 Sam* 12:17
sent thunder and r. that day. 18
no dew nor r. upon. *2 Sam* 1:21
by clear shining after r. 23:4
give r. upon thy land. *1 Ki* 8:36
2 Chr 6:27
shall not be dew nor r. *1 Ki* 17:1
because there had been no r. 7
till that day the Lord send r. 14
shew to Ahab, I will send r. 18:1
a sound of abundance of r. 41
that the r. stop thee not. 44
and there was a great r. 45
not see wind, nor see r. *2 Ki* 3:17
trembling for the great r. *Ezra* 10:9
and it is a time of much r. 13
giveth r. upon the earth. *Job* 5:10
he made a decree for r. and. 28:26
waited for me as for the r. 29:23
clouds pour down r. 36:27
to small r. and to great r. of. 37:6
hath r. a father? or who hath? 38:28
didst send a plentiful r. *Ps* 68:9
down like r. on mown grass. 72:6
the r. also filleth the pools. 84:6
he gave them hail for r. and. 105:32
he maketh lightnings for the r. 135:7
Lord, who prepareth r. for. 147:8
clouds and wind without r. *Pr* 25:14
the north wind driveth away r. 23
as snow in summer, and r. in. 26:1
poor, is like a sweeping r. 28:3
if clouds be full of r. *Eccl* 11:3
clouds return after the r. 12:2
winter is past, r. is over. *S of S* 2:11
a covert from storm and r. *Isa* 4:6
clouds they r. no r. on it. 5:6
then shall he give the r. of. 30:23
as ash, and r. doth nourish it. 44:14
as the r. cometh down. 55:10
the Lord that giveth r. *Jer* 5:24
lightnings with r. 10:13; 51:16
for there was no r. 14:4
vanities of Gentiles can cause r.? 22
bow in cloud in day of r. *Ezek* 1:28
I will r. an overflowing r. 38:22*
shall make us as the r. *Hos* 6:3
to come down for you r. *Joel* 2:23
withholden the r. from you. *Amos* 4:7
upon them shall he no r. *Zech* 14:17
go not up, that have no r. 18
he sendeth r. on just and. *Mat* 5:45
r. descended, and floods. 7:25, 27
did good, and gave us r. *Acts* 14:17
because of the present r. 28:2
which drinketh in the r. *Heb* 6:7
and the heaven gave r. *Jas* 5:18

see latter

(Specimen Page Showing Actual Size of Type)

(*Continued from page 627*)

serve God, and God blessed them as he blessed the children of Israel when they first went into the promised land, and served him.

But Israel forgot God and went after idols, and worshiped them. God called them back over and over, but at last God let their enemies carry them away to strange lands.

I'm afraid America has forgotten God. Men no longer want to worship God; they love money and pleasure more than they do God. Our laws are not God's laws. We make laws that are not right in God's sight.

I wonder if America isn't doing just what Israel did — going after idols? As a nation, we do not worship God, we do not honor God's day nor his Book. And we are having troubles; we have crime, lawlessness, strikes, riots, all because we are not obeying God.

Every one of us can help to turn America back to God. Each of us can serve God. We can pray for our rulers. We can pray for our country. How many of you will do this?

We have a wonderful Memory Verse, "Happy is that people, whose God is the Lord" (Psa. 144:15*b*).

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This Week's Questions Answered

(The questions are on page 623)

1. God's grace and goodness to Israel in all the blessings showered upon them was what went before the keeping of the commandments, and was given as a reason for their obedience (Deut. 10:17 to 11:7). Great blessings were to follow their obedience, and this was given as a reason, along with the terrible curses that would follow disobedience.

2. "For thy good" (Deut. 10:13).

3. It was not possible for Israel *perfectly* to keep the commandments. But by God's grace they might keep his commandments in such a way as to refrain from idolatry and follow the Lord. A remnant of Israel rendered this kind of obedience, and because of this, blessing did result, by God's grace.

4. The law given to Israel served a number of purposes, and all the purposes were accomplished. The law revealed to Israel her sin and her sinfulness. The law was also instruction in righteousness. The law, as law, had to condemn and curse for disobedience. But God's grace was upon Israel before the law was given. The law was not intended as a means of salvation. By God's grace a remnant of Israel did keep God's commandments, though not perfectly. The choice today is also a choice between life and death, which means a choice between accepting or rejecting Christ. Acceptance of Christ does result in the obedience, and faith and obedience bring blessing.

5. Israel was God's chosen people, with an inspired revelation of his will. Therefore, God dealt with them directly in blessing and in cursing, in a special way. But the same principle applies to all nations, and national blessing and national cursing are contingent on obedience to God's laws.

6. Joshua told Israel to love and serve God. In this sense, he did not give them a choice in the matter. But he added that if it seemed evil to them to serve Jehovah, then they should choose between two kinds of gods, the gods worshiped beyond the Euphrates and the gods of the Amorites.

7. If men reject Christ, they do have a choice between the gods that are like the gods of the Amorites, who led the people into licentiousness and immorality, and the gods of culture, similar to those heavenly bodies worshiped by the Chaldeans. The ultimate end of both is corruption.

8. All the nations are making choice between the philosophy represented by Communism and that represented by Fascism or Nazism. Both of these will ultimately come together in Antichrist. The only other form of government to choose is that controlled by Christ. However, nations today may, in the measure in which they follow God's commandments, bring liberty and righteousness to the people, as has been done in large measure in America, and in Great Britain and in other republics where God has been honored.

9. The blessings and curses enumerated in Deuteronomy are indeed a remarkable prophecy of the history of Israel. Blessings came to Israel through obedience. Curses followed through disobedience. When Israel rejected Christ, a remnant received Christ and mighty blessings were poured out through this remnant to the Gentiles. When Christ comes the second time, Israel's curses will be completed and by God's grace they will repent and receive the blessing. The promise that God would forgive and restore them if they repented is also a prophecy.

10. Grace.

The Young People's Prayer Meeting

By John W. Lane, Jr.

September 26. Following the Practices of Jesus. Luke 4:16; John 8:1-11.

Sunday, September 19

Teachings of Jesus for Today's World (Matt. 5:1-12, 38-48; Mark 12:30-34)

Mon.—Teaching about God (John 3:16).
Tues.—Teaching about death (John 14:1-3).
Wed.—Teaching about preparedness (Luke 12:35-44).
Thurs.—Teaching on missions (Matt. 28:18-20).
Fri.—Teaching about faith (Mark 11:20-26).
Sat.—Teaching on judgment (Matt. 25:31-46).

SOME one has well said, "Time, whose tooth gnaws away everything else, is powerless against truth." The teachings of the Lord Jesus have the quality of timelessness because they were truth, spoken by the one who was "the way, the truth, and the life" (John 14:6). Other teachers and writers have been influenced by the period in which they lived. But the Lord Jesus could say to his hearers, "Before Abraham was, I am" (John 8:58). He was the one "which is, and which was, and which is to come" (Rev. 1:8), and he taught not from the ground of time, but from that of eternity. The principles that he taught and that have been preserved for us through the inspiration of the Holy Spirit are therefore just as applicable today as they were when they were uttered. Any effort to restrict them to the time in which he lived in a human body upon this earth, shows only the desire to evade their claims.

Let us see then how some of the principles included in the portion chosen for our Scripture reading for this week's meeting may be applied to present-day life. Notice how diametrically opposite these principles are to those that would be chosen by the world, or even by some Christians, as marks of blessing.

There is blessing in spiritual poverty. False creeds and teachers tell us to make

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something of ourselves, to build and develop that which is within us, to think high and lofty thoughts, and the like. But the Lord Jesus knows the human heart well enough to know that there is nothing in it, naturally, that is worth building upon. There is a development and a growth in the Christian life, but it must begin upon a supernatural foundation, and that foundation is not anything that the human heart naturally possesses. Only as we recognize our bankruptcy, can our hearts be opened to repentance and to the working of the Holy Spirit, who alone can make of us anything that is worth while.

There is blessing in sorrow. The primary thought here is doubtless sorrow for sin. But there may also be a secondary meaning that will include suffering and distress. We are not to understand that the Lord Jesus was recommending here that we go through life with a doleful face and beating our breast. He is teaching here that there is a place for sorrow, and that it "worketh repentance to salvation" (2 Cor. 7:10). This is in sharp contrast to the light-hearted dismissing of one's failures and sins, which is the way of the world.

There is blessing in meekness. Notice that the word is "meekness," not "weakness." One is sometimes mistaken for the other. Could anything be more contrary to the human teaching that we hear on every hand today to assert one's self, to be the "captain of my soul"? That meekness is no fellow partner to cowardice or weakness we may quickly see when we think of the meekest man who ever lived, — Moses, — who was also the greatest human leader; and of the Lord Jesus, who with legions of angels at his command had he desired them, could take a towel and wash his disciples' feet.

There is a blessing in a longing for righteousness, for such true longing must bring with it the satisfaction of the desire. No Christian ever became holy who did not long to be so.

There is blessing is mercifulness, — first of all, because mercilessness eats inwardly as well as expresses itself outwardly, and secondly, because the law of the kingdom is that unforgiveness in the heart prevents God from answering our requests. We voice this principle, often thoughtlessly, in the Lord's Prayer, when we ask to be forgiven "as we forgive those who trespass against us."

There is blessing in being a peacemaker, both in the sense of healing dissension and, more fully, in the sense of being instrumental in bringing men into peaceful relationship to God and to each other through the preaching and teaching of the Word.

There is blessing in persecution, — when it comes because of righteousness or faithfulness to the Lord Jesus. Some Christians have been persecuted because of their own stubbornness or unwillingness to try to live peaceably with their neighbors. But persecution for Christ's sake brings rejoicing and future reward, and is a mark of discipleship.

We must not let this meeting close without pointing out that these qualities mentioned as bringing blessing are qualities that only God can produce in our hearts. When men try to develop them they fail miserably, and then say that these teachings are impractical for everyday life. God's Word shows us that they are produced by the Holy Spirit as a normal outworking of his influence. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, self control" (Gal. 5:22). May our prayer, then, like that of the returned prodigal son, be, "Father, make me," and not, "Give me."

PHILADELPHIA.

With the New Books

Taking Hold of God.—Studies on the Nature, Need, and Power of Prayer. By Samuel M. Zwemer, D.D. (Zondervan Publishing House, Grand Rapids, Mich., cloth $1.50, paper $1.) The experience of many Christians is gathered together in this volume, for the bibliography includes more than eighty volumes on prayer. The author's scholarly discourse on the antiquity and universality of prayer is very valuable, for it shows that the earliest form of prayer among the ancients was monotheistic. Among the subjects discussed are the following: Place and Posture in Prayer, The Power of Prayer, Hindrances to Prayer, Some Old Testament Prayers, The Prayers of Paul, The Lord's Prayer, and The Prayers of Our Lord. The author's breadth of reading on the subject is amazing, and one is impressed with the fact that the messages come from a life of deep devotion. It is good to read a book on prayer that makes one want to pray. The author admits that the theme is inexhaustible, and he offers these brief studies in the hope that some may find them useful in the school of prayer in which we are all learners and there is only one Master.

Course in Practical Bible Marking. By Keith L. Brooks. (Brooks Publishers, 2003 Addison Way, Los Angeles, Calif., 25 cents.) A marked Bible is an unsheathed sword, ready for instant and efficient use. Try it and see. That you may know exactly how to do this, Mr. Brooks here enumerates various systems of marking and the different sorts of Bibles suitable for this work. He also describes the best manner of tabulating and indexing all material. A specimen page from the author's own Bible is included, together with a complete

explanation of the marking. Then follows a marking course in the Gospel of John, chapter by chapter. This includes headings, outlines, underscoring, emphasized letters, connecting lines, and marginal notes, and it serves to show the method for marking the entire Bible. The closing chapter is an extended list of notes pertaining to the Bible as a whole. Finally, Mr. Brooks urges Christian workers to be alert for every helpful phrase or sentence, and be systematic in jotting them down, which habit will, he says, "mean fewer dry sermons and dead meetings."

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For Family Worship

By Ernest M. Wadsworth
Director of The Great Commission Prayer League

Following the Home Daily Bible Readings on the International Uniform Sunday School Lesson, issued by the International Sunday School Lesson Committee.

September 13 to 19

Mon.—Deuteronomy 11 : 8-12. Rewards of Obedience.

PRAYER SUGGESTIONS: "Prolong your days in the land . . . that floweth with milk and honey." God's plan is that we shall have good days in a good place. Obedience begets the rewards appended thereto. In doing that which is good we meet with no encouragement from the flesh, no friendship from the world, and nothing but opposition from the Devil. Count upon this threefold opposition to right endeavor. If God wants a thing done, the Devil doesn't. *Pray for Wheaton College Academy, Wheaton, Ill.*

Tues.—Deuteronomy 11 : 26-32. A Blessing or a Curse.

PRAYER SUGGESTIONS: "A blessing and a curse." In nature and in human nature we have blessings and curses. Poisonous toadstools grow in woodlands along with wholesome mushrooms. Every human relationship is either helpful or harmful. To the disobedient the things that ordinarily would bless prove a means of distress. As the sun blesses or burns, so our courses either bring us into blessing or into blasted hopes. Go not against the winds and tides of God's displeasure. Even those who stand in grace can get into disgrace. *Pray for Lee Memorial Mission, 13 Wellington Square, Calcutta, India.*

Wed.—1 Kings 3 : 4-14. A King Chooses Wisdom.

PRAYER SUGGESTIONS: "Because thou hast asked . . . I have given thee . . . an understanding heart." God's wisdom is infinite (without number, lit.). It must be sought (Jas. 1 : 5). It is never given apart from prayer. Praying Christians are not all wise; but all who are truly wise are praying Christians. The loftiest wisdom underived from God's Word is but glorified vanity. No number of finites can equal the Infinite. Knowledge of divine things is a gift of God. *Pray for Pacific Garden Mission, 650 S. State Street, Chicago.*

Thurs.—Ruth 1 : 11-18. Choosing the True God.

PRAYER SUGGESTIONS: "Thy people . . . my people . . . thy God my God." We, too, choose between God's people and the people of the world, and between the God of the Bible, and a god of man's surmisings. "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens" (Jer. 10 : 11). The choice and confession of God as our God, after the example of Ruth, always brings blessing to ourselves and to others. *Pray for the Westervelt Homes, 1608 Blanding Street, Columbia, S. C.*

Fri.—Joshua 24 : 14-19. A Nation's Wise Choice.

PRAYER SUGGESTIONS: "God forbid that we should forsake the Lord." Spirit-filled Joshua saved the nation from apostasy. This land needs another Jonathan Edwards, or a Timothy Dwight, or a Finney, or a Moody to turn the hearts of the people back again to the Lord. Good men who fear God and seek the welfare of the nation are its greatest blessings. *Pray for the Scripture Memory Mountain Mission, Hindman, Ky.*

Sat.—Matthew 23 : 37-39. Jerusalem's Choice.

PRAYER SUGGESTIONS: "Often would I have gathered thy children together . . . and ye would not!" The spirit of self-destruction possesses all hearts not possessed by the grace of Christ. Satan-inspired determination for self-ruin possessed Jerusalem sinners. Back of the human will

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always is either God or the Devil. Only by regeneration is a safe and happy life possible. *Pray for Chicago Hebrew Mission, 1311 S. Kedzie Avenue, Chicago.*

Sun.—Revelation 21 : 1-7. The New Jerusalem.

PRAYER SUGGESTIONS: "I John saw the holy city, new Jerusalem, coming down from God out of heaven." John's preview of the holy city recorded by the pen of inspiration quickens Christian hope and enlarges expectation. Blessing is promised to every one that reads and heeds this prophecy. Millions have gone on before us and multitudes are following on their journey to everlasting habitations. *Pray for Friends of Armenia, 47, Victoria Street, London, S. W. 1.*

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In a later issue the TIMES will illustrate in the same way the arrangement of the contents of one of the volumes indexing the Bible passages by subjects, places, and persons, and tell how teachers may obtain it in return for new introductory subscriptions. Later on offers will be made of the three other equally valuable books, which will include corroboration of the accuracy of our Bible, a Bible dictionary describing the customs of people living in Bible lands, and a Bible atlas giving interesting information about the towns, rivers, mountains, lakes, and seas mentioned in the Bible.

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